

# The Dead

INSTRUCTING  
THE LIVING  
OR,  
Mr. RALPH VENNNINGS  
Sick-bed Studies.  
IN  
III. Sermons

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REV. XIV. 13.

*And I heard a Voice from Heaven, saying  
unto me, Write, Blessed are the Dead  
which die in the Lord, from henceforth  
yea, saith the Spirit, that they may rest  
from their Labours, and their Works  
follow them.*

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L O N D O N,  
Printed in the YEAR MDCLXXV

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100. w. 166





TO THE  
**Reader.**

*Christian Reader,*

**T** *Hou canst hardly have  
lived in this Age, (at  
least near London) and  
not have heard of Mr. Ralph  
Venning, whose plainness,  
yet eloquence and authori-  
ty, &c. made him eminent in  
his Preaching to all that  
heard him, or heard of him;*

**A 2**

*and*

To the Reader:

and whose humility, meekness and courtesie in carriage and behaviour, made him loved of all that ever discoursed him. For my part, I must needs tell thee, I hardly ever knew his fellow in all things. His Works already forth-Published by himself, and that other Piece by him fitted for the Press, and since Published, may give thee a better account of him than I am able to give thee, though I knew him well. Therefore to them I recommend.



To the Reader.

commend thee. Here is something more of his wherewith I now Present thee, viz. Three Sermons preached by him sometime since, to two several Congregations in London; which, I hope, may prove as profitable to thee, as by the scope and matter of them it appears his Sickness was to him, which was the occasion of these Studies.

That from Phil. 1.20. was Prefaced with these words at the delivery of it, [Beloved in the Lord, I suppose many

To the Reader.

of you are come with an expectation to hear what God hath done for my Soul, in this more than ordinary dying time of my life; I shall therefore entertain you with a Discourse from a portion of Scripture which lay much upon my heart then, and has since; You will find it written in, &c.] *Whence he comes to shew you, What a joy 'tis to a Christian whether he live or die, so Christ be magnified by his life or death,*  
*(which*

To the Reader.

(which temper you need not question but he was well acquainted with,) where he also shews us, what 'tis to magnific Christ in our life and death.

That Sermon from Phil: 1.11. was Preached to another Congregation, and was Usher'd in with this Preface, [My dearly Beloved, I shall so far presume upon your ingenuity and candor, as not to Apologize for my long absence, seeing you are not

A 5      stran-

To the Reader.

*Strangers* to the cause that has  
made me a stranger to you,  
The last day God gave me  
an opportunity to declare  
something elsewhere; I shall  
now (God-willing) go on  
to speak further to the like  
occasion, and acquaint you  
also with what God did, and  
with what God does for my  
soul, You will finde it written  
in, &c. *From whence he shews*  
*you,* That 'tis Christ that  
makes it worth our while to  
live or die; that he is the  
gain

To the Reader.

gain both of life and death;  
and wherein it appears that  
he is so.

The third Sermon was  
from Isa 38. 17. where he shew  
you, How to know when  
God delivers us, or does any  
thing for us in love.

And these three things right-  
ly understood and experien-  
ce I. what need we more.

I shall not need to trouble thee  
with any further Prelu-  
minary Discourse. I do but de-  
tain thee from that which may  
more

To the Reader

more redound to thy profit, and  
which I know (especially if  
thou knowest the Preacher)  
thou dost long to be at. I her-  
fore I shall onely commend  
it to thee, and thee to Gods  
Help and Assistance in the  
Reading of it, that so it may  
abound to thy eternal Com-  
fort, and remain,

Thine in all Christian  
Service,

L. T.



THE  
**D E A D**  
 Instructing the  
**L I V I N G**

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ISA. 38. part of ver. 17.

*...Thou hast in love to my Soul delivered  
 it from the Pit of Corruption: for thou  
 hast cast all my sins behind thy back.*

**T**HESE words are a part of *Hezekiah's* Thanksgiving-Song; after a Recovery from a great, long, and dangerous *Sickness*; or, after his Return from a threatened *Death*: for, sentence of death was passed upon him; but God delivered  
 B him

him from so great a death? and that (he  
faith) in love to his soul.

The true reading of the words is  
thus; *Thou hast delivered my soul from  
the death: Or, thou hast in love em-  
braced my soul, (i.e. my life or me) from  
death.*

In them you may please to ob-  
serve,

1. The Mercy vouchsafed and ac-  
knowledged; *Thou hast-- delivered me  
from the Pit--*

2. The Proof or the Ground of this,  
(for it may be taken both ways)  
*Thou hast cast all my sins behind thy  
back.*

The Proposition that *I* shall enter-  
tain you with will be from the first:  
and *I* will bring in the other as an e-  
vidence of that. The Proposition is  
this,

That



That what God does in *love to us*, is matter of great *Thanksgiving to him*: (for he meaneth by way of acknowledging his great beholdingness to God in giving him his life.) What God does in *love to us*, is matter of great thanks *from us to God*. 'Tis not only the *deliverance*, but the *love* in it, that he seems to be much more taken and ravished with, then with the *deliverance* it self, so should it be with us *also*.

There are but two things as to the Doctrinal part, that I shall have need to speak to,

1. To shew you how we may know when a thing is done by God to us, *in love to our souls*, when we have Mercies *in love*, and Deliverances *in love*.

2. To shew you why it should be such matter of great and special Thanksgiving unto God.

First, how we may know when God delivereth us from dangers, or death, or any other evil, *in love to our souls.* A truth which I think every one is, or I am sure should be, very desirous to know. But, before I speak distinctly to it, I shall promise these three gradual Considerations.

i. *'Tis good to interpret God in the best sense, in his worst dealings with us.* We may easily take up too many and too hard thoughts of God, but we cannot take up too many good thoughts of God. This is evident, that his *mercies* are more *to us* than his *judgements* are *upon us*: while we are on this side Hell, 'tis so, to the worst of men. *Judgment*, God speaks of it as his *strange work*, a thing that he is but little used to, and seems to care to be less acquainted with; but *mercy*, that is his *familiar* and his *usual work*, a daily work; so is not *judgment*. Now, if *mercy* be more  
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exercised towards us then *Judgment*, should not our thoughts of God be *good thoughts*, and should not we interpret the best, and not think hardly of him, and quarrel with his *Providences*? - *He* (says the Psalmist) *is slow to wrath*. I, but what says he now, when he speaks of his *goodness*? why, *ready to forgive*, and *full of goodness* and *benignity*: all the *World* is witness on't, I, and *Devils* too, in part. Therefore, as 'tis good for us to acknowledge God to be *just*, so 'tis just for us to acknowledge God to be *good* in all his ways, even in the severest of his dealings with us. And truly, Beloved, as *David* says of himself, we may say of our selves, *We shall faint if we do not believe*. - - *the goodness of the Lord in the Land of the living*.

2. *However God deal with us, his design is to do us good*. None can (without wronging himself and God too)

say, that God is going about to do him hurt, no, though he kill him. God has good designs in all the evil he brings upon us, as well as in the good he bestows upon us. Doth God give us *space*? he hath a good design in it, 'tis for repentance; --- *I gave her space to repent.* Doth God bestow good things upon us? (and does he not good store?) why it is, *that his goodness might lead us to repentance.* Does God afflict us and bring evil upon us? why, he brings one evil to take away another, and brings one that's an evil in name, to take away that that's an evil indeed, brings a less to take away a greater. *The fruit shall be* (sayes he) *the taking away of sin;* speaking of affliction. The bringing of affliction in any kind, the design of God in it is, *to take away sin;* nay, and more, *to make us Partakers of his holiness,* Heb. 12. And, look what God designs to his people, it takes

takes place in his people; it works accordingly, and the end is brought about by the means. --- *All things work together for good to them that love God.* And therefore David could say, *It was good for him that he was afflicted: God did him good by it;* he may therefore well say, *God was good in it,* he had a good design in it.

3. *The good we enjoy, and the evil we undergo, seeing God designs it for our good; 'tis from his love to us.* God, when he is angry with his people, his anger is from his love to his people; 'tis his love makes him angry. He is angry with the wicked because he hates their wickedness; but he is angry with his Peoples sins, because he loves their Persons. --- *Whom I love* (says God himself) *I rebuke and chasten.* He does not only dress, and dandle, and kiss, and smile upon,

and make much of them that he loves, but he frowns upon them too, and rebukes them, and he professeth, 'tis because he loves them. There are many Persons in the World, with whom we will not be at the cost to be angry; we will not trouble our selves to be offended with every body; but with them we love, very often are we (because we love them) angry. If God *give good things to us*, we are then very apt to conclude he loves us; but if he does imbitter our comforts, and take good things *from us*, we are then apt to conclude he does not care for us, he has no respect for us. But beloved, we have reason to bless a *taking* God, as well as a *giving* God; and to receive *evil* at his hands as well as *good*, because (as I have shown you) both come from his love to his people. *Qu. I,* (you will say) this is *said*, but how shall we know that this is *done*? how shall we know that what God does, he does

*in love to us? that Love is written upon sickness as well as on health; and Love is written upon death as well as upon life? and love is written upon dangers and sufferings, as well as upon safety and security? and love is written upon adversity as well as upon prosperity?*

This is that I come now to give you an Account of, (and I hope, satisfaction too) and I shall speak to it,

1. *Negatively.*
2. *Positively.*

1. *Negatively.* First then, by way of Negation we lay this, *The thing it self that God brings upon thee, simply considered in it self, is no Argument of love or hatred. I say, the thing, the condition it self, be it good, or be it bad, be it what it will, considered in it self, it is no argument or proof of love or hatred. God raineth upon the just and the*

unjust, and causeth his Sun to shine upon the bad as well as upon the good, and all his Providential dealings and dispensations are so promiscuously disposed, as if they were carelessly hurled about the world. All things come alike to all. Good and bad are sick alike of the same diseases; good and bad are recovered alike, by the same means, All things happen alike to all, as the wise man observed long since, in Eccl. 9. 1, 2. For all this. I considered in my heart, even to declare all this, that the righteous, and the wise, and their works are in the Hand of God; no man knows either love or hatred by all that is before him. All things come alike to all, there is one event to the righteous, and to the wicked, to the good, and to the clean, and to the unclean, to him that sacrificeth, and to him that sacrificeth not; as is the good so is the sinner; and he that sweareth as he that feareth an Oath. Here you see he first thing vouched and warranted by



by the Authority of the wisest man in the World; That the thing, and the condition, be it what it will, in it self simply considered, is no Argument of either love or hatred.

Secondly. The best conditions in this World, *Prosperity*, and *Health*, are no Arguments of love, Simply considered: Nay, though given in upon prayer, or (as we speak) as returns of Prayer, this will not serve neither to demonstrate, that 'tis done in love; though it be a thing prayed for, and given in upon Prayer. Beloved, many a prayer may be granted in Wrath; and many a prayer may be denied in Love, I in very kindness. Jesus Christ denied the woman of *Canaan* in Love, when (it will appear in Scripture) he granted to others in Wrath.

as in *Psal.* 78. 29. --- 31. *They did eat and were filled, he gave them their own desires; they had their wishes granted, they could not ask but have. I; but how was this granted now? --- He gave them their own desire. They were not estranged from their lusts, but while their meat was in their mouths, the wrath of God came upon them. Why, you will have this, and you will have that, why take it, but take my wrath with it. Alas! alas! 'tis a sad thing to make such prayers as shall not be granted but in wrath; and as sad a thing to have such prayers granted in wrath. So again, in *Psal.* 106. 19. *He gave them their requests: Mark, but how, and sent leanness unto their souls; they never thrived by it, they were never the better for it. Why now, beloved, you shall finde that Paul prays, and prays again and again, and can't be heard, that is, it can't be granted: and yet he asks better things, and was a better**

mag.

man then these might be, and then these men were. They have their prayers answered in wrath, he has his denied in love. -- *My grace, i. e. my favour, my love, shall be sufficient for thee.* God sometimes grants the Devils prayers, but *I* will not say 'tis in love: The Devil comes with a Petition to Christ one time, *that he might go into the herd of swine*, that was granted: Another time, *that he might have the winnowing of Peter*, it was granted; not in love to him that asked it, but in love to him against whom it was asked. Therefore, beloved, take heed of drawing Conclusions thus. --- *I had such a desire answered, I had such a thing after I had prayed for it; and I had such a thing upon prayer; And, it was given me upon prayer---*: Sirs, that may be, and yet not a love-token. But then:

Thirdly, thou canst never say, that  
thou

thou wast *delivered in love*, if when thou art delivered, thou continue in Sin. To grow worse after a Deliverance, or to continue as bad as thou wert before Deliverance, thou canst not, and be Loved. If thou lick up thy old vomit, and wallow in thy mire again, surely then 'tis an ill Omen, such a preservation from one Danger, may be but a reservation to a greater, and to a worse; as our Saviour tells the woman, *Sin no more, lest a worse thing come unto thee.* If after a good received, thou continue bad, take it for a truth, a worse will come; a worse Death, a worse condition is like to befall thee, sooner or Later: What! delivered the other day from going down to the dust? What! delivered the other day, from being swallowed up in the Deep? What! and art thou at thy old sins again? Drunken again? Unclean again? Swearing again? Neglecting God

God again? a worse thing will come upon thee. It is a notable Observation that is made by *Ezra*, in his ninth Chapter, ver. 13, 14. After all that is come upon us for our evil deeds, and for our great trespass, seeing our God hath punished us less then our iniquities Deserve, and hath given us such a deliverance as this, such a signall, and such a Remarkable deliverance as this; What then? shall we again break thy Commandements, and joyn in affinity with the people of these Abominations? What could we expect then, but that thou shouldest be angry with us till thou hadst Consumed us, so that there should be no escaping? Mark what a dreadful thing it is, to returne to folly after a Deliverance. Nay, Beloved, let me cite one Scripture more, that does speak a little more home to Gods own People where he has done a thing in love; Isa 63. 9, 10. In all their affliction, he was afflicted.

Think.

Think of this Scripture, and let it give you some hopes, that your afflictions are not like to be always; then God himself should be always afflicted: *For (says he) in all their affliction he was afflicted.* Persecutions are not like to last always, why? because Jesus Christ himself then must be always persecuted; for, says he, *Saul, Saul, why persecutest thou me?* Therefore, there is a day coming, *When his enemies must become his footstool* (but a hint by the way,) --- *In all their affliction he was afflicted, and the Angel of his Presence saved them; that is, saved them from their affliction; In his love, and in his pity he redeemed them; What follows, but they rebelled and vexed his holy Spirit; therefore was he turned to be their enemy, and he fought against them.* God in kindness to thee, but the other day, delivered thee thus and thus, and hast thou learnt to rebel? take heed, lest he, though he was

yesterday thy friend, tomorrow should shew himself to be an enemy. But then, (to come more close).

Secondly, by way of *Affirmation*. Here are two general things (in the very chapter where my text is, one in the very verse,) which do prove, evidence and demonstrate Gods delivering of *Hezekiah* in love, and consequently will serve the turn of any other of Gods people, that he was good to them in their afflictions, and did what he did to them in *love*.

1. When the sins that brought thy misery are forgiven thee.

2. When grace is given thee with the mercy.

1. When thy sins are forgiven thee. Says he, *Thou hast in love to my soul delivered it from the Pit,-- [for thou hast cast all my sins behind thy back.]* Now, you know, this is an expression of

pardon, and of *Forgiveness*. Beloved, God does infinitely more for us, when he *Pardons our Sins*, than when he *Saves*, or *Delivers us from the greatest Dangers*. It does (as I may say) cost God more to pardon our Sins, than it does to heal our *Diseases*. *Let the power of the Lord be great in Pardoning*, saith the Text. Is it needs a great power indeed, to pardon Sin. The Jews concluded well enough, (though they applyed it ill) *That none but God could forgive Sins*. *Let the power of the Lord be great in Pardoning*. And, when our Saviour told the man that his sins were forgiven, and they muttered about it, why, saies he, *Which is easier, to say, Arise, take up thy bed, and walk; or to say, thy sins are forgiven thee?* Alas! Ten thousand times more easie it is, to command this impotent person to be strong and to take his bed on his back and walk, but that they might know that the Son of man hath  
power



power to forgive sins. Now, if God *Forgives thee*, 'tis an Argument that he delivers the from thy Diseases in Love, and saves the from death in Love. *Psal. 103. 3, 4.* (there these expressions are conjoyned) *Bless the Lord, O my soul, ----- who 'forgiveth all thy Sins, and healeth thy Diseases: who Redeemeth thy life from Destruction, and Crowneeth thee with loving kindness, and tender Mercies.* I, 'tis prooffe enough that there was loving kindness, when sin was Pardoned. So, in *Isa. 40. 2.* Go, *Speak Comfortably to Jerusalem; speak to their very hearts; What shall we say to them? Their warfare is Accomplished.* I, but will that serve Turn? No, but tell them, their Sins are forgiven them. And, in *Isa 33. 24.* The inhabitants shall no more say, *I am Sick; but the reason Why? For their Sins shall be forgiven them.*  
 The

The sense of *Pardon* will ease a man of the sense of a great deal of pain.

*Obj.* *I but you will say, This is as hard to know, if not harder then the other, That my sins are pardoned.*

*Sol.* No; if you don't mistake yourselves, 'tis a very easie thing to know; take but this rule, and you cannot miscarry, if you don't misapply the rule: *If you be made Partakers of that to which Pardon of sin is Promised, you may conclude your sins are Pardoned.*

But to what is the Pardon of sin promised?

Why, I will not (to burden your memory) instance but in two things.--

First, Pardon of sin is promised to *Repentance*, *Acts 2. 38.* There were a people pricked at the heart, and they cried out like undone men, *O what shall we do to be saved! O what shall we do! we are undone if we ben't pardoned: May we be pardoned? Yes, says he, that*

that you may : *Repent for the remission of sins* : Repent and you shall be pardoned. Sinner, how dost thou think to go to Heaven ? let me assure thee of this, if thou dost not *repent*, thou canst not go thither. If thy sins be not pardoned, thou canst not go to Heaven ; & if thou dost not repent, thou hast no Promise of Pardon. Well then, on the other hand, if thou canst but make this clear to thy soul, that thou hast repented of thy sins : --- *I have sinned*, alas ! I have sinned : wo unto me, I have sinned : but, God knows, I repent ] Does God know this, then know thou, that thou art pardoned.

Secondly, Pardon of sin is promised to *Faith* : as in *Acts 10. 43*. *To him, (that is, to Christ) give all the Prophets witnesse, that through his Name, whosoever believeth in him, should receive remission of sins*. Upon believing he shall receive remission of sins. Now, beloved, what say

say you to this? I have instanced in two things; can you make out neither of them? What, are you neither *Penitent*, nor *Believing*? wo unto thee then. But now, if there be any soul that is pricked at the heart, that lies groaning under the sense of Sin, and would fain know whether he shall be, whether he can be, or is pardoned; why, look into thy self, see what is done there: hath God given thee *Repentance*? hath he given thee *Faith*? why then he has given thee *Pardon*.

That's the first evidence of Gods delivering us in mercy, in Love; to wit, when he throw's our sins behind his Back, when he Pardon's our sins.

2. Not onely the forgiveness of evil, but the giving of grace with mercy, whereby mercy is improved for him that gives it: that's a prooffe that its done in love to the soul.

Now

Now, that you may be the better able to discern this too, let me branch it out into these five Particulars briefly.

First, Mercy is then improved by grace, when it endeareth God to us; when it is not onely the mercy of God that is dear to us, but the God of mercy is dearer to us. When we love God the more for every mercy, and love him more then every mercy, Grace improves mercy to the glory of God. That's an Argument of love, thou hast this mercy in Love, when it endears God to thee, and thou lovest God the better.

Secondly, Mercy when improved by grace, and so an Argument of love, makes us more thankful and more praiseful, that we don't take up barely with this, that we have the Mercy from God, unless God hath also the praise from us.

Tis

'Tis observable, how *David* goes from step to step in *Psal. 4. begin.* saith he, *He enclined unto me;* and then, *he heard my Prayer;* and then, *he delivered me out of the horrible Pit;* and then, *he set my feet upon a Rock;* and then, *he establisht my goings:* And as the crown of all the rest, saith he, *He put a new Song into my mouth, even praise unto our God.* Now when Mercy does whet our hearts into praises, and does quicken us to give the thanks and the acknowledgments of our beholdingness unto God; then Mercy is improved by grace, and that's an Argument of Love. *Hezekiah* makes it so in the very chapter of the Text, *The Grave cannot praise thee, the living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth: the Lord was ready to save me; therefore we will sing my Songs to the stringed Instruments all the days of our life.* Only take heed you don't put off God barely with a Song,

song, but Remember, there are life-  
praises as well as lipp-praises : and of  
all thanks-Giving, thanks-Living is  
the best.

Thirdly, Mercy is then improved  
by grace, when it makes sin the more  
Bitter, and the more Odious, sin is our  
enemy, and grace is sins enemy. And  
to be sure, whatever mercy thou hast  
from God, if it does make thee rise  
up in thy might, and fill thee with in-  
dignation against thy sins, thou mayst  
then cry out, O blessed mercy, that  
made me hate my sins ! 'Tis the love  
of God that makes us hate sin, 'tis the  
love of God shed abroad in our hearts  
that makes us hate sin, such a soul, he  
will say to all his Idols, with abhor-  
rency and Detestation, *Get you Hence,*  
*what have I any more to do with you ? what*  
*have I any more to do with thee thou*  
*Pride ? and with thee thou Covetous-*  
*ness ? and with thee thou Inordinate af-*  
*fection ? or what ever else : Get thee*  
*hence*

hence, thou *Lust* : all this misery came upon me by thee, though I have had mercy, and grace with mercy to help me out ; away, away, get thee hence. When deliverance proves sins punishment, 'tis an Argument of Gods love

Fourthly, Mercy is improved by grace, and so a proof of love with mercy, *when it betters our spirits and our tempers*, when it makes us more ingenious, and more meek, and more gentle ; and more humble ; every way more like Christ, when it makes our spirits like Christs spirit, and our disposition like Christs, when it meekens us, and humbles us, this is the improvement of a mercy. And,

In the last place, (to adde no more) *When it makes our conversations more fruitful*. How came David to say, *it was good for him that he was afflicted, but this ? Before I was afflicted I went astray,*  
says



says he, but now I have learnt to keep thy Law.

These (beloved) are the improvements of mercies. I might name others under other names, but these are the sum. Now, I say, that without these, I cannot imagine how you can tell, that any Mercy should be an Argument of love, whether it be health, wealth, prosperity, or whatever else you call by the best of names. And thus I have finished the first thing, and shewn you how we may know whether God delivers us in love to us, whether it be a love-deliverance, and a love-recovery, and a love-mercy.

Secondly, why should this now be such a matter of great and special Thanksgiving?

Why? why there are Reasons more then many for it; Take these two or three.

1. *This sweetens the deliverance.*

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The deliverance else would have been but like the white of an egg without salt. The deliverance it self indeed would have been a good meat, yet not so good as with this sauce. The deliverance would have been but a dry bit, had it not had this marrow in it. Why now, Beloved, to have a mercy, and to have a mercy sweetened, is not that greater cause of thanks-giving, then if we had had the mercy alone.

2. 'Tis better then the Deliverance: Nay, we could not have call'd the deliverance good without it: thou couldst not have said it was good for thee that thou wast delivered, or recovered, without this. Sayes David, *Thy loving kindness is better then Life.* Lord life is a very good thing, a very valuable Commodity; *Skin for Skin, yea, all a man hath will he give for his Life.* I but is there any thing better then life now? yes, the love of God is better then life: -- I profess, Lord, I had rather

rather part with life then part with this ; I. a life would do me no good, though I am a King in this World, and live like a King, without this :--  
*Thy loving kindness is better then life.*

3. 'Tis an Argument that thou art reserved for some better thing : be it *dying* or *suffering*, let the name be what it will ; 'tis an Argument thou art reserved to some better thing then as yet thou hast reached unto. As I told you before, when its done in *wrath*, men are reserved for worse things ; so when its done in *love*, 'tis an Argument you are reserved to some better thing. It may be God has delivered thee from one death, to bring thee to another that shall be more honourable and glorious to himself, and to thee. To die in Christ is well, but to die in Christ and for Christ is better. So that it may be God has delivered thee from dying, though thou mightest have died in Christ. VVhy ? why, it may be

(I say) that thou mightest die for Christ, and thats better.

Having thus finished what concerneth the *Doctrinal* Part, let me apply it briefly, and leave you to further enlargements upon your own spirits.

1. You may hence learn the vast difference that's between Saints and Sinners, the happy estate of the Saints at the worst, and the unhappy estate of Sinners at the best: the Saints *misfortunes* (as they call them) in the world, they are happy unhappineffes; but the sinners elevations and highest attainments, they are unhappy happineffes. Surely, things nakedly considered, you would sit with *Dives* at the table, rather then lie with *Lazarus* at the door; yet put altogether, theres not one of you but would be a *Lazarus* rather then a *Dives*. Why, here's *Hezekiah* sick. *I*, (says the text) *sick unto death*, when it may be the *Babylonian*, and all the heathen about him are well,  
full

full of jollity and mirth, spending their days in vanity, and making hast to Hell; here is one that has a loving God taking him by the hand, and saying, Arise, and walk. O Beloved, how happy are they, for whose happiness all things shall work! all shall work together for good, all without exception? And how unhappy are they, for whose misery all things are at work? The world pleases themselves not a little with their *Fat things*; O but if you did but see their *Lean-Souls*, O if you did but see the wrath that went out with the dainties that come to them! --- *He sent them Quails*, he sent them all the varieties and dainties that were to be had; I but wrath went with them. *Solomon* tells us, (and it seems he knew what he said :) *A dinner of cold herbs with love, is better then a stall'd Ox where is contention and wrath.* I believe, *Solomon*, as great as he was, could have made such a dinner with all his heart,

many a time when he dined with other things, *A dinner of cold herbs with Love.* And if it be so valuable a thing to have love in a Family, in a house, what is it, O what is it then, to have Gods love? and to have a stall'd Ox with Gods wrath, what is that then? B

2. Look not after mercy without grace, nor deliverance without love: don't look after any single mercy. Art thou going to God to beg this mercy for thy self and thine, this or that mercy? O put in another request, *Give me grace with it*; Lord, let me have this fause with my meat. Art thou going for such a Deliverance, for Recovery from Sicknesse? adde, Ah Lord, give give me love with it too, give me not a deliverance alone. Wisdom with an inheritance will do well, saies *Solomon, Eccl. 7. 11.* or else 'tis a ridiculous thing. A wise man, and poor, and no body cares for him, but *Wisdom* with an inheritance. So deliverance is a dainty thing.

thing, a gallant thing; I, deliverance with love is a dainty thing. I beleeve if many were put to have their Wishes, O how many vain and impertinent things would they ask of God? --- I would have this and that fine thing, this Estate, that place of Honour.--- I, here are things indeed to go to God for, are they not? Why, in *Psalm 4*. you will find men of this humour, just of this humour, *Many say, who will shew us any good?* Good! what's that? Why, Corn, and Wine, and Oyl, the good things of this World. But what will *David* have now when he goes to God? *O lift up upon me the light of thy Countenance.* Let them take the Corn, Wine, and Oyl, and much good it may do them; but, *Lord, lift upon me the light of thy Countenance;* that will do me more good then Corn, Wine, and Oyl. God will allow us to ask for daily bread; so ask for Corn, Wine, and Oyl, if you will, but ask *Grace*, and ask *Love* with it.

it; ask for none of these things-alone; ask double always; 'tis grace that improves every mercy. He that bid you come for your every-days bread, did not mean only for your bodies, but for your souls.

3. Would you be delivered in love? would you have love upon all? love without deliverance? love with deliverance? Come in to Christ Jesus then. O that this might be a day of coming in to Christ Jesus! Christ Jesus is ever always beloved of the Father, and so are they that are in him. Would you have love then? O come into Christ. 'Tis a notable observation that may be made of that, in *Rom. 8. 35, 37. Who shall separate us from the love of Christ? shall tribulation? no, no, tribulation and love may go together; Shall distress? no, distress and love may go together; Shall Persecution? no, persecution and love may go together; Shall famine, or nakedness, or peril, or sword? no, none of these shall*



shall separate us from the love of God we may have love with all these. And he makes it his triumph. *Nay, in all these things we are more then Conquerors through him that loved us.* And, neither death, nor life, nor any thing else shall be able to separate us from the love of God (in Christ Jesus.) I, there you may have love, and nowhere if not there. O therefore, if you would have love, love living, and love dying; love in prosperity and love in adversity; come into Christ then; for 'tis there:-- *The love of God in Christ Jesus.* Never look for it any where else. And

4. Be sure to improve mercies and deliverances to all the highest and heavenly ends and purposes for which they are given. I told you before, what it was that was meant by the improvement of mercy, to wit, *when we love God more, and serve God better.* Why now, this is that that makes the mercy a blessing. O 'tis a sad thing to have mercies without blessings; *Every creature of God is good.*  
 When

when is it good? Why, when 'tis blessed. when 'tis sanctified by the word and prayer. I, when 'tis blessed, then 'tis good for thee. Any good thing will do us little good if it be not blessed. Now, Beloved, the improvement of a mercy, argues that the mercy is blessed. When is any thing sanctified to us; how shall we know it, but when God sanctifies the heart? to be sure that is sanctified to us that tends to our sanctification; that is blessed to us that raiseth our hearts to bless, to love, and live to a God: that's blessed to us. Beloved, though health and wealth be mercies from God, yet thou canst not well call them mercies to thee, without *improvement*. So that if ever you would have it made out clear to you, that your mercy is brought from love, and comes with love: O look after this; to be sure it comes from the love of God, if it makes thee in love with God. And wilt thou know, and  
shall

shall others know *that*? Why, *Herein is love, that we keep his Commandments, and his Commandments are not grievous.* Surely, if thou have a love to God, it will be as pleasing to thee to serve him, as 'tis pleasing to him to save thee. Whom God loves he does good to, with all his heart, and with all his soul: and, if thou lovest him, thou wilt do good with all thy heart, and with all thy soul, no Commandment will be grievous to thee; it (*I say*) will be as pleasing to thee to serve him, as 'tis to him to save thee.

And this shall suffice for a truth; that *I* thought would be of very great use both to me and you. Lord, bless it that it may be so to both. What should we be more careful to know, then whether *what we receive from God be in love?* and this truth *I* have laid down to you. Let us now beg for a blessing upon it from God, that we may

may have the like experience towards him, as *Hezekiah* here had, *That he has in love to our souls delivered us from the Pit of Corruption, having cast all our sins behind his back.*



## II. SERMON.

**Phil. 1. 20.** *According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death.*

**T**HE Text is *Historical*, and relates especially to the *Apostle* of these words. But I shall treat only of what is *Doctrinal*, and concerneth us all: and that you may be pleased to take in these

these five Observables.

1. That which makes it worth our while to live or die, is, that Christ is magnified by our life or death; This makes it good to live, and this makes it good to die; and but for this, life, the best of lives would be but a very tedious and troublesome thing, and death much more

2. A true Christian, or, a gracious soul, is of so ingenious, so generous, I, and so noble a temper, that he would blush for shame to live or die, if Christ be not magnified by his life or death. -- I shall not be ashamed, --- for Christ is magnified. Therefore,

3. 'Tis not only matter of indifference, but matter of great joy to a true Christian, whether he live or die, that Christ be magnified by his life or death.

4. Our Bodies are of great use in relation to the magnifying of Christ while we live, and when we die. --- Christ shall be magnified in my [Body] whether it be by life or by death.

The

The acts of the soul are invisible and not discernable, but by the actions of the body; that is, they are not visible to us, that know one another here by face. So that, our bodies and the behaviours of them, do tell others what our souls are. And seeing our bodies are of so great use, we should therefore bear willingly with the inconveniencies of our bodies, these diseases and infirmities that do breed within us, and are brought up with us from the womb. Nay, we should not only bear with the inconveniencies of our bodies, but we should bless God too as Christ did. [*A body hast thou prepared me.*] We should not have such poor and despicable thoughts of our bodies, as if they were but Prisons for us. It will be indeed a most glorious day, when *Mortality shall be swallowed up of life*; when these Rags shall be put off; and we shall be clothed in Robes; but in the mean time, if such thing

things as these may be of use for a Christ, let us bless God that we have any thing that may serve his glory.

The sufferings of Christ for us, and our sufferings for Christ, are things that do greatly glorifie God: neither of which could well be without bodies. How could Christ have died for us without a Body? how could we die for Christ without a body? so that, I say, we should not fall out and be angry with our bodies; -- 'They are but as clogs, and troublesome things, they can't keep pace with our souls, so that our spirits cannot make such quick dispatch to Heaven, as otherwise they would do. --- Be not angry with them, God is glorified in them.

5. *Some Persons have great and strong expectations, little less then Assurance, that however it be with them, whatever becomes of them, whether they live or die, Christs Name shall be greatned or magnified, [--- According to my earnest expectation.*

*tion and my hope.---* ] Paul had reached it, and so have others. I say, some persons have great and strong Expectations, little less then Assurance, however it be with them, whatever become of them, that Christs Name shall be Magnified, and that's enough for them, let the rest be what it will.

You may not expect from me a discourse of each of these Propositions; I will single out one to speak unto, according unto the state God has afforded me: the third is it:

*That it is not onely a matter of indifference, but of great joy to a true Christian, to a gracious soul, whether he live, or die, so Christ be magnified by his Life, or death.* Such a person as I tell you of, would not be his own carver, nor chuse for himself, he would refer it all to God, and stand to this as well as other Saints, and say, *Thy will be done.* Nay, if God should give him his choice, and bid him ask which he would have he



he would rather give it back again to God, and say, *Lord, chuse my heritage for me*: be it life, or death, they are well satisfied. It was a notable expression of a *Stoick*, speaking of God.--- *If God will I live, I'll live; If he will I die, I'll die: What he wills, I will; and what he Nil's, I will not.* And shall not a Saint say so? But ( I say ) it is not onely a matter of indifference, but it is a matter of great joy.---- I therein do rejoyce; yea, and I will rejoyce, *Phil. i. 18.* What was it for? Why, Christ was then a being Magnified. Paul was in bonds, a Prisoner: Well, and was not this a matter of sadness to him? No, this joy devoured that sorrow: --- Christ is magnified; I therein do rejoyce; yea, and I will rejoyce.

A little to open the signification and the sence of the Doctrine, that we may understand it.

A little to prove it, that we may believe it.

A

A little more to make use of it, that we may improve it, and make use accordingly.

First, For the opening of it : there is but this, to shew you when God or Christ is said to be magnified by our life, or by our death :

1. When is Christ magnified by our life ?

In generall : Christ is magnified by our life, when our life is led and lived according to Text, according to his word, and his will. Nothing more magnifies Christ, than conformity to Christ! VVe like him best when we are most like him : and we never honour him more than when we do as he did. Now, the life of Christ, what was it, but a continual living unto God.--- *I alwayes do the things that please my Father,* saith he, *John 8.29.* 'Tis pittie that poor we should have so many interruptions as we have : & I will speak to you in the name of every gracious soul, that they

they would say( O that I could say so!)  
O that I alwayes could do the things  
that please my God! But

To give you a more particular account of it, ( and to confine myself to the Scripture Expressions ) there are four things whereby God is said to be magnified by us, ---

I. VVhen we repent of our Sins. Who of us can't say, ( who of us ( A-las! ) cannot but say ) we have lived and sinned? O that we could add this to it, we live and repent?

Sin, it is a disgrace not onely to him that does commit it, but 'tis a dishonor to the God against whom it is committed; 'tis contrary not onely to mans good, but to Gods Glory.

Now, when we repent of sin, though we make God no Reparation, nor no satisfaction; yet we give him the glory which sin had taken from him. VVho of us have not sinned, and so dishonored God? and shall we not Repent, and  
so

so give glory to God? Till we repent, we are a very disgrace to God and Christ; and better were it for us never to *Profess* God, nor to *Profess* Christ, than to *Live in Sin*, and to *Disgrace* the God and Christ whom we *Profess*. Nay, such persons (in the Scripture phrase and Language) are not *Living* while they are alive; they are dead while they live, 1. *Tim.* 5. 6. And. My Son that was dead, is alive, *Luke* 15. 24, 32. All the while men live in sin, they are dead men: they live not to God at all; and he that lives not to God, is worse then if he were dead, 'Tis said, in *Revel.* 16. 9. of some Persons. *That they repented not to give him Glory.* You see the very nature of *Repentance* is, a giving glory to God: for it takes all the shame to it self.

Now, there are in *Repentance* two parts, *Confession*, and *Mortification* of Sin.

*Confession* of sin, that does *Magnify* and *Glorify* God. The *Sin* that we  
con-

confess has *Dishonored* God; but that *Confession* of our Sins, that *Honoureth* God. As *Joshua* speaks to *Achan*, *Josh.* 7. 19. *My Son*, confess thy sin, and give glory to God. *Confession* of sin gives God this *Glory*. That he is an *All-seeing* God, and cannot be deceived. So *David*, in *P/. 51. 4.* Having confessed his sins, he did it to this end, *That thou mayst be justified*. Now God is *Glorified* in his *Justice*, that God was clear, that God had no hand in it, but that it was *Dauids* own doing, though it was his undoing. So that if we would *glorify* God while we live, this is one course we must take, *to repent of our sins*, (i.e.) *to confess our sins* to God. And then--

The other part of *Repentance*, (for *Confession* without it, is but a *mockery* of repentance, 'tis but an *apish* repentance, a *shew* rather than the *thing*.) The second (I say) is *Mortification*, selfish and fleshly indulgences, they are a dishonour to *Christ*: (Think on't) if any of us be addicted to flesh-pleasing,  
we

we are so far a dishonour to Christ; for (says the Text) *They that are Christs, have crucified the flesh with the affections and lusts.* Now, if we do pretend to Christianity, and yet do indulge the flesh, and the lusts thereof, what a disgrace is it, that we have such a Master, but our Master has such servants? that we who have so good a Master, should be such bad servants to him? When the Apostle told the *Ephesians* of the vanity of the *Gentiles* conversion, *They walk in all lasciviousness--* says he, *but ye have not so learned Christ.* Christ teaches no such things to be sure. And, if we practise such things, 'tis as sure, we have not learned Christ, for (says he) *ye have not so learned Christ.* Christ doth unteach what Sin hath taught us; and till we have unlearned what Sin taught us, we never learn what Christ teacheth us. Now, the *mortifying of the flesh*, and the denying of self, are things that do *Glorify Christ*, because

because they are done by his Spirit; ---  
*If we by his Spirit mortifie the deeds of the flesh, Rom. 8.13: The deeds of the flesh, and the lusts of it, cannot be mortified but by the Spirit. --- If ye by the Spirit mortifie the flesh. 'Tis the Spirit, by whose Power we do it. The Praise redounds to Christ, because the Work is done by the Spirit of Christ. So that you see, that's one way whereby we magnifie Christ while we live, viz. by once repenting of our living in sin. Again---*

2. We then magnifie Christ, or glorifie Christ in our life, *when we believe.* Unbelievers, they do not glorify Christ; but crucifie and put him to an open shame; and of all unbelievers, Professing unbelievers most of all. Repentance, that is for Sin, but Faith, that is for Righteousness. Repentance makes no man a righteous man, 'tis Faith that makes him Righteous. Though he that repents of his sins may seem too good

to go to Hell; yet, if he does not believe, he will never be good enough to go to Heaven; for he is not righteous though he repent. Observe that, I beseech you, that *Repentance* makes no man righteous; *Righteousness* is by *Faith*. -- That I may be found in him, not having mine own Righteousnesse, which is of the Law, saith he, but that which is by the faith of him, or, by the faith of God in him, Phil. 3.9. And, this is a necessary superadded thing to repentance; and our Saviour puts them together in (I think) the first Sermon that ever he preached; -- *Repent, and believe the Gospel*. It was not enough to bring them to repent; but (says he) *Repent and believe the Gospel*. And hence St. Paul summes up the whole of Religion in these two; -- *I taught you* (says he) *the whole Councel of God*. What was that? *Repentance towards God, and Faith in our Lord Jesus Christ*, Acts 20. 27. So that you see, if ever you mean to mag-



nise Christ, there is a necessity of ex-  
 ercising faith in Christ. 'Tis said of  
 Abraham, Rom. 4. 20: He was strong in  
 faith, giving glory to God. Unbelievers  
 give no glory to God, and weak believ-  
 ers give but a little: but (says he) A-  
 braham was strong in faith, giving glo-  
 ry to God. -- Jesus Christ is made of God  
 to us, Wisdom, and Righteousnesse, and  
 Sanctification, and Redemption. But  
 how? by faith; He is none of these  
 to any but Believers. Now, faith, it  
 gives glory to Christ, and magnifies  
 Christ exceedingly. Christ has mag-  
 nified Faith above other graces, and  
 Faith magnifies Christ above all other  
 things. For, this is that which excludes  
 boasting and self-celebration. What  
 Works? No, but Faith. -- Where is boast-  
 ing then? Rom. 3. 27. Faith excludes  
 boasting. -- He is the Lord our Right-  
 eousnesse: Who sayes so? Faith  
 sayes so, and nothing but Faith sayes  
 so: Faith declares to all the world,

that whatever righteousness the believer has, it is not of himself, nor by himself, but of Christ, and by Christ Jesus. Well then, would you live to *magnifie Christ? believe in him strongly.* Be strong in faith, and you will quickly give glory to God.

3. We magnifie Christ while we live, by *Thanksgiving.* Now, the very nature of Gratitude and Thanksgiving is this, That it acknowledgeth a beholdingness to him for all. 'Tis the proper work of the *Living* to praise God: Not (Beloved) that our souls will be idle when we die; for *Heaven* is no such place, nor *Glory* no such thing. There you shall reade of thousands singing of Songs, and attributing *Holy, Holy, Holy,* unto God. *But the living praise thee,* that is, before others faces. Who knows, when a man is gone out of this World, what he is a doing? but *here we do.--- The living praise thee.* So, in the Old Testament, some-

sometimes you finde such other expressions.---*The dead praise thee not, Isa. 38.18. The dead praise thee not! How is that? why, they praise God no more among the living: No body can say now what they are a doing, unless one knew where they are,--- 'Tis the living that praise thee. Well then, what a blame would it be to us, to live and not to praise God?-- The living praise thee. We may not be numbred among the living, unless we be numbred among the praising people. -- He that offereth praise, saith God, he honour-eth me, Psal. 50. ult. Who is it that offers praise? Why, the living. So that it is the living that honour God, and honour him this way, by thanksgiving and praise. There are two or three Texts, that though they differ in expression, yet they all agree in sense, as that in Col. 3.17. *Whatever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father**

by him. *Whatever ye do in word or deed, be sure to give thanks, sayes he. What does this amount to? To that of the Apostle, in 1Cor. 10. 30. -- Whatever ye do, do all to the glory of God. Whatever ye do in word or deed, give thanks, (i.e.) Whatever ye do, whether you eat or drink, do all to the glory of God. So in Heb. 13. 15. There's a Parallel-expression. By him therefore (to wit, by Christ) let us offer the sacrifice of Praise continually: What is that? Why (says he) the fruit of our lips, giving thanks to his Name. Our tongues are (in Scripture) call'd our glory; and truly they will be so far from being our glory, that they will be our shame, if we don't use them to glorifie God. -- Offer -- Praise through him, -- the fruit lips, giving thanks to his Name.*

4. Another way wherein, and whereby we magnify the Lord God by life, or while we live; 'tis by well-doing, by good

*good works well done* : (for, good works ill done may look well, but don't taste well.) I told you before, that we honour Christ most, when we live most like unto Christ: Now, this very way did Christ honour his Father, this very way did Christ magnifie his Father; and this very way must we glorifie Christ, saith he, in *Iohn 17.5. Father, I have glorified thee on earth.* How did he glorifie his Father on earth? Why, says he, *I have done the work thou gavest me to do.* I pray, what was the work that was given him to do? Why, all manner of good works; *He went up and down doing good, Acts 10. 38.* And all the good he did was well done, his enemies being Judges; -- *This man hath done nothing amiss, Luke 23. 41.* Now beloved, when we thus finish the work that God hath given us to do, we then glorifie Christ, and the Father of our Lord Christ; -- *Herein is my Father*

ther Glorified, when ye bring forth much  
 fruit, (i. e.) fruits of new obedience:  
 the Clusters of such Grapes, they are  
 the things that glorify God. --- Herein  
 is my Father Glorified, when ye bring forth  
 much fruit. So, in Phil. 1. 11. Being  
 filled with the fruits of Righteousness, which  
 are by Jesus Christ to the praise and glory  
 of God. Such fruit-bearing as this, is  
 the greatest praise and glory that we  
 can bring to God and Christ: Hereby  
 God has a double Honour: he has an  
 honour from them that do them, and  
 he has an honour from them to  
 whom they are done; and I may  
 adde a third; he has an honour from  
 them that see them done; so our Savi-  
 our speaks to this purpose, Mat. 5. 16.  
*Let your light so shine before men, that  
 they may see your good works, and glorify  
 your Father which is in Heaven.* They  
 that see them, as well as they that do  
 them, and they that feel them, give  
 glory to God. -- That they that see them,  
 may

may glorify your Father, and say, O what a people has this God! a people like unto God, doing good. Our great employment in this world should be, to shew forth the vertues of him, who hath call'd us out of darkness into light: The word is *Vertues*, which Translated *Praises*, 1 Pet. 2. 9. *Ye are a chosen Generation, a Royal Priesthood, a holy Nation, a peculiar People, that ye should shew forth the Praises of him;*] The word in the margin is, *the Vertues of him.* So that we then shew forth the *Praises* of Christ when we shew forth the *Vertues* of Christ. If we should *Preach* all our dayes, it might indeed much magnify him; but we do much more magnify him by *Works*. *Practice* is the best *Preaching*: and thus may all turn Preachers by authority.

Thus I have shewn you, when we may be said to magnify Christ by our *life*.

Secondly,

Secondly, I shall shew you when Christ is magnified by our *death*. I confess, 'tis good *living*, if we live *penitentially*, and live *believingly*, and live *thankfully*, and live *fruitfully*: -- I, but let me tell you too, 'tis good *dying*, and it may be *best*. Well, how is Christ magnified by *death*? And beloved, let us never concern our selves much, whether we shall *live*, or whether we shall *die*, but that Christ may be *magnified*. I shall instance but in two things.

1. Christ is magnified by our *death*; when we die *Martyrs*, (as we phrase it) that is, *Witnesses to the Truths of Christ*; and not only such Truths as concern *Manners*, but such Truths as concern *Works*. 'Tis a very remarkable place, that in *John* 21. 19. Christ had been speaking there of *suffering* that was like to befall him, and (says the Text) *he spake, signifying by what death he should glorify God*. Mark the expression: By what death he should glorify God.

Not



Not simply, by what death he should die; 'tis not bare dying, as I may say, but by what death he should glorify God. God may keep some of his people from one kind of death, that they may die another, that shall glorify his Name more then that other death would. -- *By what death he should glorify God.* As much as to say, If he had died any other time, or any other way, he had not brought so much glory unto God.

I, but happily you will say, *All* have not the honour of being *Martyrs*. -- To them it may be given to *believe*, yet not to *suffer* for the Name of Jesus; such honour have not all the Saints in all Ages, not everyone. Now, is there no other way to glorify him by death? Yes--

2. This other way: when we don't die as *Martyrs*, but die in our beds yet we glorify God in our death; When we do submit and resign up our selves to his Will. and Pleasure.

Be

Be pleased but to compare two Texts,  
 and you shall see them speak one thing  
 in two words: Saith Christ in *John.*  
*12. 25. Father glorify thyself:* and in  
*Mat. 26. 39. says he, Father, not as I*  
*will, but as thou wilt.* Both these prai-  
 ses are of one and the same sense and  
 Signification. We then glorify God,  
 when we resign our selves to God: God  
 is then Glorified, when we are resigned  
 to his Fatherly will.--- *Father, glorify*  
*thyself,* in the one place: and in the o-  
 ther place. *Thy will be done:* and then  
 God is Glorified.--- *Precious in the sight*  
*of God is the death of his Saints;* on this ac-  
 count as well as others God loves them  
 dearly, & kisseth them with the kisses  
 of his lips, because they have referred  
 themselves to his will. 'Tis said of *Moses,*  
 that he died with a kiss from the mouth  
 of God: Now, *Moses* (you know) died  
 privately, and died quietly, and entred  
 not into the Land of *Canaan,* into the  
Land of Rest, yet God kissed away his  
 soul.

soul when he had resigned up himself to God. -- *Thou shalt not see Canaan to possess it, thou shalt only see it with thine eyes, and die.* Though he should not enter Canaan, yet he caught him up to see Heaven.

Thus you see by this time how we may magnifie God by life and by death. We magnifie God by living if we live penitentially, believingly, thankfully and fruitfully. And we magnifie God by dying, if we die bearing witness, and for bearing witness to the truth; and if we die in our bed and no body troubles us, *When we resign up ourselves to the Will of God, and sit down with this, The Will of the Lord be done, be it by life, or be it by death.*

You may now expect from me the truth of this Proposition, That this is matter of great joy to a gracious soul, that God shall be magnified, whether it be by life or death.

1. The instance in the Text proves it. I, but you will say, This is but a *single instance*. I, but I say,

2. That a *single instance*, when it speaks the *genius* and *nature* of a person; it speaks the like of all that have that *genius*. So that it is not only true of *Paul*, that he would rejoyce when Christ was magnified; but 'tis true of *every Christian*: 'tis the *genius* of a *Christian*. One may safely infer from this, That as *Abraham* was justified, so must *all men* be justified: (we may draw a *universal* conclusion from that *particular*.) Why? because there is but one way to be justified. If *Abraham* was justified by Faith, so must *all*. So, this that *Paul* did, is attributive to every Christian. *Paul* did not do Religion as an *Apostle* but as a *Christian*: and what one Christian does, is common to all Christians: Besides *Paul*, (what experience of your own you may have, I know not) I will give you another, *John* 3. 29, 30. *This my joy*

joy is fulfilled: He must increase, but I must decrease... This my joy is fulfilled: why, can you rejoyce that you must decrease, and be a No-body in the World, and signify nothing, that your burning light must be put out by a greater light? Why, yes: My joy is fulfilled: He must increase, but I must decrease. Tis the joy of poor souls, that they may decrease that Christ may increase. Let them decrease: so Christ may increase, for they never reckon it goes ill with them, if it go well with Christ; if Christ gain by them, they never reckon that they lose by Christ; 'tis (as I told you before) the very *genius* of a Christian. Do but tell him, and assure him, and make out clear to him but this, That *want*, that a *prison*, that a *death* will glorifie Christ; he will presently say, Let this be my lot by all means; whatever will glorifie Christ, he has no exception against that condition, because the end will be infinitely far better for him, then it would be to be out of that condition.

But

But, happily you would see a reason for it then: Why should they rejoyce so much that Christ is magnified?

Why? I will give you two Reasons.

The first is this: Because they are more Christs than their own: Nay, they are not at all, their own, but all Christs: We are all (all that Believe in Jesus are) his, by many rights and Titles: and indeed, he meriteth and deserveth our best and our all from us: he has paid a very dear and a costly rate to purchase us for himself. Alas! *Creation*, as great a gift as it gave us, gave us far less then Christ gives us: *Creation* gave us *our self*, but in *Redemption* Christ gave himself for us: and as far as Christ is beyond us: So far may we reckon the good of *Redemption* beyond that of *Creation*. 'Tis infinitely more a honour and happiness to us to be *Christians* than to be *Men*. 'Tis a great honour to be *Men*, and not to be *Beasts*, but 'tis infinitely more

more an honour to be a Christian then to be a Man. By Creation we are made Men, but by Redemption we are made Christians; it cost us cheap, but it cost Christ dear. We may have Milk, Wine and Honey of Christ for nought, but he paid dear for that we pay nought, says the Apostle, *You are not your own*, 1 Cor. 6.20. No? pray how come we to lose the right in our selves? not our own? how are we not our own. VVhy, *You are bought with a price*. That that is bought is not its own, 'tis his that bought it; and *we are bought*. And, we are bought *with a price*; VVhat, with silver and gold? No, its not such a corruptible thing as silver and gold, but with the precious blood of Christ, 1 Pet. 6.19. Now I say, being bought, we cease to be our own: and mark what follows thereupon: Ye are not your own, for ye are bought with a price: therefore *glorifie God in your body, and in your spirit*.

If ye are not your own, there is the greatest reason in the world you should glorify him whose you are, that you should glorify him who paid such a price for you. There are two or three Texts speak so pat to this, that I cannot but let you know them, 2 Corinth. 5. 14, 15. For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: And that he died for all. What end had he in it? (that they that live should not henceforth live unto themselves, but unto him that died for them.-- There's the very end of Christs dying for sinners: what was it but that they might be his? You do your selves and Christ a great deal of wrong if you say you are your own, you are none of your own; you had need take care how you use your selves and how you carry your selves, Souls and Bodies, for you are not your own, you are bought with



with a price ; therefore glorify God. --  
 And, why did Christ die, but, *that them  
 that live, might live to him that died for  
 them?* And so again. --- *None of us  
 liveth to himself, and no man dyeth to  
 himself,* Rom. 14. 7, 8, 9. They are  
 noble souls indeed that will live and  
 dye for another : these are unselfed  
 souls sure, that neither live nor dye to  
 themselves. But mark how he limits  
 it ; --- *None of us* : he does not say,  
*No man*, but *None of us*, (i. e.) None of  
 us Beleevers live or dye to our selves,  
 but unto Christ. And so he goes on ;  
*Whether we live, we live unto the Lord ; or  
 whether we dye, we dye unto the Lord :*  
*whether we live therefore or dye, we are  
 the Lords :* we are not our own, but  
 the Lords. And, in Rom. 14. 6. *To  
 this end Christ both died, and rose  
 again and revived, That he might be  
 Lord both of the dead, and of the  
 living, (i. e.) of our life and death.*  
 Well,

VVell, beloved, that's one reason now why Christians, true Christians, genuine Christians do so greatly rejoyce, that Christ Jesus is magnified, whether it be by life or by death, *They are not their own, they are his*: They are his, therefore his interest must be their end.

Secondly. They rejoyce in this, because now their scope, and aim, and end is attained.

What is the scope, and aim, and end of a Christian but this, *That God in all things may be glorified*? Why should we live, but that God may be glorified? Why would he die, but that God may be glorified? not simply that he may go and be glorified of God, but that he may go and glorify God better then ever before he did. You know, every body would be glad to attain their end: to have their desires granted is as a tree of life. Why now they have their desires granted, their prayers granted, their

their end brought about. What was their great desire? --- *O Lord, if I live let me live to thy glory; if I die let me die to thy glory.* Now, if Christ be magnified, they have their end; here the gracious soul has the uttermost of his will, he has his will granted; and would not you have him glad. This is that he aims at, and desires after, that God may be glorified: \* Now when he is glorified, be it by life, or by death, he is glad. Now, that this ought to be our end, I think you Question not; if you should, I shall prove it: *1 Pet. 4. 11. If any man speak, let him speak as the Oracle of God, if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified.* He does not say in one or two cases; but he says, *that in all God may be glorified.* In all ye do, have this in your eye, in your aim, *that God may be glorified.* Whatever ye do, from the highest thing of grace to the lowest of nature, *whether ye eat, or drink,*

*drink, or whatever ye do, do all to the glory of God.* Well now, we will suppose a Christian to be *praying for grace*: and what end has he in praying for grace? what, meerly that Grace might save him? No, but that by Grace he might serve God. What, would he have Grace meerly that Grace might bring him to glory? No, but he would have Grace that thereby he might bring God glory, and bring glory to God. Look what Prayer the Apostle makes for the Saints, that the Saints make for themselves. Now, when the Apostle prayed for the Saints, you have it thus, in *2Thes. 1. 12.* *Wherefore we pray always for you, That our God would count you worthy of this Calling, and fulfil all the good pleasure of his goodness, and the work of Faith with Power: Why? that the Name of our Lord Jesus Christ may be glorified in you, and ye in him, &c.* (q. d.) we pray to God for grace, that

that by grace we may give glory unto God.

Thus now (beloved) you have seen the Point opened and proved, together with the Reasons of it.

What remains now but to apply it, and emprove it? And all the Application shall be, That we may all greatly concern our selves, and be unsatisfied, till we have attained such a frame of soul: For, assure your selves, you will never live well, nor die well without it. Let us be desirous of this, and endeavourous after this above all other things, *That God in all things may be glorified; that if we live, we may live to him; that when we die, we may die to him.* What should we live for elf? What should we die for else? Alas! it would be sad living and dying, were it not for this (as I shall shew you by and by.)

Well,

Well then, to engage you to be hugely desirous of this frame of soul, let me propound a few Arguments, (most of them lie in and about the Text) and with them I shall conclude.

1. (As I have hinted to you once and again:) To have such a frame of soul, 'tis to be conformable to Christ. Never yet was there Disciple but did it, and shall not we? And, Christ himself. --- *I came not to do my own will, but the will of him that sent me, John 6. 38.* And when he came to die, he was of the same mind, --- *Not my will, but thy will. --- Luke 22. 42.* So, Beloved, let us live in this world, (while we live) like them that have no walls of their own. 'Tis a very dangerous thing to be self-will'd, to maintain a will of our own. The world (I know) talk high: -- Are not our tongues our own? and our wills our own? O 'Tis a ruffull Living, to live according to ones own will. ) No, ---

*Thy Will be done :* Let that be still i  
 your *mouths*, I, and still in your *hear-*  
 too, or else it will be but a comple-  
 ment.-- *Thy Will be done--* The Apostle  
 makes this a clear distinction from the  
 world, *Rom. 12. 2.* *Be not you conform-*  
*able to this world:* How shall we do to  
 be otherwise? Why, *consider what is*  
*that good, and perfect, and acceptable*  
*Will of God.* You will never care for  
 the world, nor conform to it, if you  
 have but Gods Will before you. Your  
 own Will will carry you out to the  
 World. Don't go and study what  
 will please this or that Man with  
 whom you have to do, or what will  
 pleas thy self; but what will pleas God.  
 Do we go up and down about so low  
 a business as to please men? No, let  
 us please God. To this very end now  
 Christ is exalted into glory; -- *In that*  
*he lives, he lives to God for ever,* *Rom.*  
*6 9, 10.* Why now, let us be conform-  
 able to our Lord Christ; -- *He died ac-*  
 E cording

*according to the Will of God, Gal. 1. 4. And, in that he lives, he lives to God for ever.*

2. 'Tis a clear and demonstrative Argument of sincerity. Would you know whether you are sincere or not? you will never have a better Argument then this, to have resigned life and death to God, all your Will to the Will of God. A hypocrite cannot do it; he may *say* this, he may make complements, and flatter God with his *lips*, but he hath not this in his *heart*, to resign all to God :- Lord, I would not be my own Carver, I would not live at my own choice; but if thou wouldst I shall live, I will live; if thou wouldst I shall die, I will die: Why, this is a mighty strong Argument the soul is sincere. Now, you know that of all sins that a Professor may be incident to, there is nothing more dangerous then hypocrisy, that is the most dangerous, and should be the most odious, because of that pretended likeness



to Religion. We look upon an *Ape* as an ugly thing, because it is most like a man, and yet hath nothing of a man in it; so a hypocrite is most odious, because he is most like unto a Christian, yet has nothing of a Christian in him.

3. The truth on't is, we are good for nothing else but to live and die to Christ: tell me, what any of us can be good for but for this, what worth or value can be put upon us but for this, *that while we live, we live to God, and when we die, we die to God?* And really, 'tis the greatest honor we have conferred upon us, or are capable of, that we may observe the Will, and act to the glory of God. Now Beloved, it being thus, how should it endear this frame of soul to us, and make it very precious in our eyes? It would not be good to live, nor good to die, upon other terms; No life would be good but a good life, and no death would be good but a good death, and without this, neither life nor death is good

When we say God is our God, and we his people, surely we don't understand our selves what we say, unless we mean this, that God is our God that we may *serve him*, as well as that God is our God that he should *save us*.

4. Another Argument for the pursuit of this frame is this, That if Christ be not minded by us while we live, and when we die, we shall be ashamed of our life: and what a sad thing it is, when a man shall turn his face, and see what he has done, and blush at it! There is a day coming when you shall say, *What have I done? what have I done?* I, but when all our days come to be at an end, and we shall come to see: -- I have bin in the world, but have not lived there, (for while a man lives not to God, he lives not; all other living is to be dead while we live; while we live in the world in sin, we are dead; I, though you live in pleasure, you are dead while

while you live. 1 Tim. 5. 6 ) Now, what a sad thing is this, that we should go to make work for shame? to be ashamed of our own ways? ashamed to look God in the face, having abused his mercies? -- *The Thief, when he is taken* (saith the Prophet) *is ashamed. They shall be ashamed, as a Thief when he is taken is ashamed, Jer. 2. 26.* He is not ashamed so much *that he is a Thief*, as for this, because he is *taken as a Thief*. Now, what a sad thing is this, that we should be taken as so many Thievs, that have robbed God of his glory all our days! we have not lived to God, God has not bin magnified. VVell, beloved, earnestly consider of it, I hope I shall not be ashamed; Christ shall be magnified by my life and death. -- *Abide in him also* (says the Apostle John) *that ye may not be ashamed before him at his coming.* Abide in him? who are they that abide in him? VVhy, *They that abide in him ought to walk as he*

*walked.* As much as to say, *Walk as he walked, lest ye be ashamed at his coming.*

5. He hath fitted us with *Bodies* for this very purpose. There are some actions, and some duties, that can never be done without a *body*. --- *A body hast thou prepared me--.* And so may we say, *A body hast thou prepared us.* As you will say, but my body is a mortal body, fit for no service. Why, yet it may be fit for death; and, says he, *He shall be magnified by my body, whether by life or death.* Wherefore doth God give us *bodies*? what, that we should trifle away our time? that we should trick them up, and make them fine, make them look like *Babies*? No, but that in these bodies God may be magnified. The truth on't is, there is nothing that is such a disgrace to us as sin; & 'tis impossible that Person should be call'd beautiful that's vicious; he can't be call'd beautiful in a spiritual account that's vicious; for Vice is

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Deformity. Why now, how many persons do but even turn their glory into shame, and their beauty into ashes? Have they fair bodies? what do they do with them? why, they make slaves of them, slaves to sin, slaves to Satan, or one such thing or other. Why, is this the way to glorifie God in your bodies? No, says he, *This is my hope, that God shall be glorified in my body: I am glad that I have a body, a body that's beautiful, and a body that's every way fitted for Gods service.* Well,

6. Sixthly and lastly, (to adde no more :) consider this, That the magnifying of Christ by your life or death, shall turn to your salvation: do not think, but that you shall gain if Christ be magnified. The ready way to advantage our selves is to advance our God; and we never do our selves a courtesie, or a kindness, but when we do Gods service:

if we please him, to be sure we shall pleasure our selves, we shall profit our selves greatly. Do we give glory to him? he will glorifie us, -- *Them that honour me, I will honour,* 1 Sam. 2. 30. but if you will despise him, look to't, he will despise you, says the Apostle, *Notwithstanding every way.* -- *Christ is Preached; and I am glad; for I know this shall turn to my salvation,* -- according to my earnest expectation. -- And his expectation is grounded upon this, that Christ shall be glorified in his body. So that, while Christ is magnified, all whereby Christ is magnified, turns to your salvation. O who, who would not chuse thus to live, and thus to die! for so he lives best, and dies best; he lives and dies best to God. and best to himself. God is magnified, and it turns to his salvation.

SER.



# SERMON III.

*Phil. 1. 21. For to me to live is Christ, and to die is gain.*

**M**Y last Discourse was upon this Proposition, *That it is not only a matter of indifferency, but matter of exceeding great joy to a gracious soul, whether he live or die, that Christ is magnified by his life or death.*

The Person I tell you of, to wit, a gracious soul, is so ingenious, and of so generous and noble a temper, that he would think it the greatest disgrace imaginable, and blush for shame, that he should live or die, and Christ not be magnified by his life or death.

Now the great Reason of that Pro-

position, (to wit, the joy that the Apostle had that Christ should be magnified) he gives you in this verse,

*For to me to live is Christ, and to die is gain.*

The right reading will procure a right understanding of the words. And I shall not trouble you with the variety of Criticismes that are upon them, but confer with *Calvin*, *Beza*, and the *Dutch* Annotations, and several others in the reading of them, which is genuine and Grammatical; to wit, thus,

*Christ is gain to me, living or dying.*

Or thus,

*Christ is my gain, in life, or death.*

No wonder then, that he should rejoyce when Christ was magnified by life or death, for Christ was a gain to him,



him, whether he lived, or whether he died, and all gain is matter of joy.

The Proposition I shall now insist on, you have heard: if you will hear it in other words, you may, *viz.* *That it is Christ that makes it worth our while to live or die:* 'Tis Christ that is the gain of our life or death; or, that makes it worth our while to live or die.

Life, as valuable a thing as it is, would be very tedious, were it not for Christ. And how terrible would death be, were it not for Christ? but now, there is a joy in both if Christ be ours: if Christ be ours, then *life* is ours too; I, and *death* too.

I shall first shew you, that Christ is the gain of our *life*; 'tis he that makes it worth our while to *live*.

Secondly, that Christ is the gain of our *death*; that he makes it worth our while to *die*.

First

First, Christ Jesus is the gain of our life: he makes it worth our while to live, and that

1. If you consider *Christ*, what he does for us while we live.

2. *Our selves*, what we do for him while we live.

First, what he does for us: And I shall here confine my self to these four things.

1. He gives us our life; he is the owner of our life, both the Naturall and the Spirituall life. Since sin (that ugly thing) came into the world, the *Naturall* life is not worth the living without the *Spirituall* life. Now, Jesus Christ is said (in Scripture) to come, that he might give us life. Why, were we not living before? Yes, we were living, yet dying; and therefore Christ is said to come to *give us life*, and with an addition, to give life *more Abundantly*, John 10. 10. The *Naturall* life is a very streight-laced thing, 'tis a very  
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narrow and scanty thing; but the *Spiritual* life is a large, dilating, spreading, and an abundant thing; and this is the life he came to give, -- *Life more Abundantly*, a life infinitely Transcending the *Natural* life, I, and at the best. And upon this account 'tis, that sinners are so much blamed by Christ, John 5. 4. *Ye will not come to me that ye might have life.* Haply the scoffers and mockers of the world might have said to him, give us life! why, are we dead men? don't you see us walk? don't we live, and move? han't we a being? Why, *but you will not come to me that you might have life.* What life could this be but a *Spiritual* life, the summ and top whereof is *Eternal* life? And, agreeable to this notion, Sinners in Gods and Scriptures account, are not said to be alive, but dead while they live, as 'tis said of the Prodigal, --- *My Son that was dead is alive.* All the while men live in sin, they are dead; and the more they

they live in sin, the more dead they are in sin. -- *You that were dead in trespasses and sins hath he quickned, that is, hath he made alive.* Sirs, I beseech you think of this; never reckon yourselves alive till you are in Christ; you are all dead men, and dead women without Christ; every person of you are dead while out of Christ. -- *You that were dead in sins and trespasses hath he made alive.* We are worse then Adam when he was but a lump of clay, before God breathed in him the breath of life, and he became a living soul; till Christ be breathed into us, we are worse then that dust, and that clay; for, alas! alas! we are dead in sin. Now, thus doth Christ make us alive again, viz. by superadding, and implanting, and grafting a better life upon this, a spiritual life upon the natural life; by making the man a *new man*: more a man, and more then a man. Thus is Christ the *gain* of our life; he gives us  
 our

our life. Whatever it is that is worth the name of *life*, that we have from our God, and that we owe to him.

2. Christ is the gain of our life thus, *adding to it the conveniencies of living, the accommodations of life.* There are many *Requisites* unto life, *Necessaries* unto life; we have them all from Christ, both for the natural and for the spiritual life. What were life without a livelihood? life without a livelihood is not scarce to be called life. What were it to live if one *died daily*, and lived not in health? Now, 'tis Jesus Christ that gives us our well-being, as well as our being; 'tis he that gives us our daily bread for soul as well as for body; We had forfeited all: that's all the kindness sin did us, to make us lose all we had: we had (I say) forfeited all; and it cost Christ Jesus very dear, not only to redeem us to himself, but to redeem these things to us, that we might again eat bread, and might have something to cover our shame, our nakedness.

Now, thus is Christ the gain of living, and makes it worth our while to live, as he furnisheth us with the Requisites of life, things necessary for life. How many creatures doth God put to death to keep us alive? we could not have these creatures, if he did not make them; and when we had them, we should have no good by them, if he did not bless them. And if this be too little to signifie his love, he himself died that we might live. And how sorry a life had we lived, though lived in *Paradise*, if Christ had not died that we might live? And this brings me to the

3. Thing, to shew you yet further how Christ is the gain of life; and that is, not only by giving *life*, and the *conveniencies of life*; but the sweetness of life and livelihood both unto us. How come so many bitternesses into the world, and how go they out again? they came in by sin, and they go out by him

him that takes away sin, and that is Christ. Sin had embittered life to us exceedingly, and livelihood too; for we could neither live without pain; no, nor eat without pain, for it seems it must be *in the sweat of our brows*, Gen. 3. 19. Sin, it was like a *dead Flie in the box* of all the precious Ointment that God had bestowed upon us: it was *Death in the Pot*, it poisoned all our food. Why now, my Beloved, what should we have done with such a life as this, with such an embittered life as this? and with such a livelihood, such a poisoned livelihood? (for a *curse upon all we have*, is worse then *poison in all we have*.) Now Jesus Christ has taken away the Curse. He that takes away the Sin that brought the Curse, takes away the Curse that the Sin brought. So that now he has turned all into a blessing, by blessing of it.--*We live not by bread*, (no, not a man of us; We live not by bread: by  
what

what then ?) *by the Word of his Mouth, i.e. by his blessing.* Alas ! what could weak things do to strengthen us, what could dead things do to keep us alive, were it not for the word of his blessing, which is more to our nourishment than the bread we eat ?

4. Christ is the gain of living, *i.e.* makes it worth our while to live, in this respect, that he *sanctifies* living; he does not only *sweeten* it, but he *sanctifies* it. One would think it a strange expression that the Apostle has, in *1 Tim. 4. 4.* *Every Creature of God is good, -- being sanctified by the Word and Prayer.* Why, did not God at first make it good ? did not God look upon all that he had made, and was it not good ? yea, it was good exceedingly, very lovely and desirable. Why, how comes it then to lose its goodness ? By our badness : our evil made the creature to lose its good, and makes it become a meer piece of *vanity*, and something worse, *vexation* of



of spirit, Eccles. 1. 2. Now, Beloved, you see by that expression of *Paul*, he will call no creature good but as 'tis sanctified: life is not good if it be not sanctified; livelihood is not good if it be not sanctified: -- *Every creature of God is good, being sanctified.* And therefore our Prayer should be, not so much that God would give us his *Creatures*, as that God would give us his *Word* to sanctifie his *Creatures*, for then they will be good to us. There is a very remarkable passage, that the *Apostle* has, the sense whereof every body has not reached, though the text be often quoted, (it cannot be too often for the consolation of Saints,) its in 1 *Cor.* 3. 21. *Let no man glory in man, for all things are yours; not every-bodies, but yours: all things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, & ye are Christs, and Christ is Gods.* How are all things ours as we are Christs and

and as Christ is Gods, so are they ours. Now, what's the meaning of that? why, *All is yours*, that is, All is set apart and dedicated to your service, sanctified and seal'd to your service, as Christ was dedicated, set apart, and seal'd to Gods service, and as you are dedicated, set apart and seal'd to Christs service. That's the proper sense of the place: As you are for Christs service, and Christ for Gods service, so is life, and death, and all other things set apart and sanctified to your service, that is, such as are Christs: I can say so to no man else.

~ Beloved, it is something to have life *sweetned* to us: but the sweet is much more in having it *sanctified* to us. Who would not sit at such a banquet, where every thing savours of a Saviour, and every dish brought in, is sauced and garnished with the blood of Jesus? Now I say, Christ does not onely *sweeten* it, but *sanctify* it. Do  
but

but think what a most pittious sad kind of living we should have, what of temptation from the Devil, what of persecution from the world, and (worst of all) what of corruption from our own hearts, were there not a Christ to sanctify our lives.

And thus I have shewn you briefly the first thing, viz. that Christ is the gain of our *Lives*, and makes it worth our while to *live*. By doing something for us; in giving to us life; and adding to that, Livelihood; Sweetning that, and Sanctifying of it.

Secondly, Christ is gain to us *living*; and makes it worth our while to *live*, if we consider Christ as he *for whom* we are to live, and move, and have our being. See how the *Apostle* makes these *Parallel* expressions: sayes he, I Reckon, (and I know I shall not be ashamed) That Christ shall be magnified in my Body, whether it be by life or death; for Christ is gain to me in life and death.

So

So that this is the gain of his living, and the gain of his dying, that Christ is magnified by his life and death.--- *To me to live is Christ.*--- Indeed, Christ is the gain of our life; not onely that we live by him; but, that we live for him, and to him; that we may serve him, and glorify him. 'Tis not onely our glory, that we have a Christ to save us: but that we have a Christ for us to serve: compare your living any other way with this, and you will find it little worth. Would you compare it,

1. With the life of sin? (If I may speak so; though I think it improper; for I told you before, 'tis to dye while we live, to live in sin.) I say, would you compare it with living in sin? O what rufull living is it, when all that a man does shall be but his undoing? is it not better living to Christ, than living unto sin? for, in living to Christ, we live to Heaven; but in living to sin, we live  
to

to Hell. What a sad thing is it to see a man keep-a-do and make a baffle onely to damn himself. And, alas! what is it that most men do in the world, but *Treasure up wrath, against the day of wrath?* Do but think of this, and me-thinks it should cool your courage as to sin any longer. What will I be a self-murderer? For, if I sin against God, I wrong my own soul; I despise it as if it were good for nothing but to go to Hell; and I destroy it and send it thither. One would think this might take off that heat that so many have to so many sins. But will you compare it

2. To living like *Dives*; daintily and deliciously every day? Suppose you had the fulness of all the fine things in the world, as much as heart could wish; yet, says our Saviour, (and upon that account he bids you

Take

*Take heed and beware; ) Take heed and beware of Covetousness: For a Mans life consisteth not in the abundance of these things; No, a Mans life consisteth not in them, says he, Luke 12.15. What is it, Beloved, if you enjoy all the beauties and braveries that are upon earth, all the delights and delicacies of the sons of men, if you live in all the grandeur and gallantry of the highest Courtiers, and what is it? if you should have all the Pleasures and Priviledges that are upon earth, what is this? it is not life: A mans life consisteth not in the abundance of these things. You would, if you were in Solomons case, say as Solomon did, that so much should do no more, and wonder at it too. That he should have so much to give him content, and yet no content by it, it vexed him.*

Thus (to proceed no further upon this Head,) you see how Christ is gain to us, as he is the *End* of our living. as  
well

well as the *Author* of it; as we live to him. 'Tis a very poor living, not worth the while to live, if we don't live to Christ. But then--

Secondly. here's a thing that looks ill, and that's *Death*; 'tis a grim Se-jeant that no body cares to be arrested with. Why now, Christ is the gain of *Dying* too: Not onely, Christ is gain to me *Living*, but Christ is gain to me *Dying*: He makes it worth our while to *Dye*. In that fore-quoted Text, *1. Cor. 3. 22.* sayes he, *Life is yours; I, and Death is yours. Death is become a consecrated thing, and also dedicated to your service.*

Now, I shall consider this under these two general Heads,---

1. As by Christ death is become gain, *In parting of us, and all that's evil.*

2. As it is the possessing us of all that's good. First, 'Tis the taking away of all evil. A good man, when he dyes, goes from all evil to all good; and a

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bad

bad man, alas! when he dies, he goes from all good to all bad, to all evil. How comes death to be so different a thing to one and to another, but that one is found in Christ, and not the other? 'tis Christ that makes it a gain to die.

1. Christ is the gain of dying, by taking us from that which it would trouble us to be taken from while we are here. How many things do we need to piece out, and to patch up a poor sorry life? The Oar of this world, that white and yellow earth, the thing we call *Money*, how needful a thing is it in this world? for 'tis answers all things, it pay's all requisits, reckonings, &c. I but now, when we come to dye, we shall need *Money* no more; we shall need *Musick* no more, not that which many think the best musick, the chinking of silver and gold; no, nor the whistling of *Silk* and *Silken braveries*; nay, and that which is better then  
all



this, we shall need no wife, nor no children, nor friends no more: these little things that steal away the greatest hearts many times, we shall need them no more: we shall part with all our pleasant things, and never find them wanting. I but,

2. We shall not onely part with those things which are at best but *Comparatively evil*; but we shall be rid of all our *Pains* and *Sorrows* too; these *Aking-Bones*, we shall know no more of them. Is it not a gain to part with a *Disease* when we are under it? is it not a gain to be rid of your *Pain* when you are under it? Why, your good friend *Christ Jesus* is very careful to help you to this way of gaining, to *Heal* you of all your *Diseases*, to ease you of all your *Pain*. How many *means*, many times, when men are sick, will they use, and what cost will they be at, to keep themselves from a little *Pain*?

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yea;

yea, what pain will they endure to be eased of pain? what blisterings, &c?

**N**ow, Beloved, when we come to die, pain is gone; -- *Sorrow and sighing shall flee away, Isa 35. 10. And all tears,* those that are like pearls upon the faces of them that mourn for their sins, *shall be wiped off, Rev. 7. 17.* Yea,

3. You shall be rid of all your *Temptations* too: those hunting dogging things, you shall be rid of them all: for, where you are going, the Devil dares not appear; and to be sure he can't send his *Temptations* there where he can't come himself. This only is the time when we should pray. *Lead us not into Temptation.* What would some of you give, that you might be rid of *Temptations* that disturb you, if they don't defile you? and discourage you, if they don't disenable you? I say, what would you give to be rid of them? Why. I pray you, when this friend of yours [*Death*] comes, kiss him

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him for welcom, and say, Now fare  
wel *Temptations*. Nay, but then--

4. (To tell you better News then  
this) Christ hath made *Death* gain in  
this sense. It shall rid you of all your  
*sin*s. The good mans end is surely the  
beginning of his true happiness, for it  
puts an end to *sin*. Write *happiness*  
upon that day that parts *sin* and you.  
You may very well be content, that  
God should take away *life*, when the  
fruit of it shall be the taking away  
of *sin*.

Thus you see how Christ hath made  
*Death* gain, viz. as 'tis the taking a-  
way of *evil*, be it of one name or an-  
other.

Secondly, he hath made *Death* a gain  
to *his*, as it proves an in-let into all  
*good*. We are usually glad at the day  
of a *Birth*, when, alas! 'tis but a *Mitti-*  
*mus* that sends us into a *Death*; (for so  
it proves to us :) how glad should we  
be then of a day of *New Birth*? And yet,

beyond both thete, how glad should we be of this, of a day of *Death*? I am afraid we talk idly when we talk of the *joyes of Heaven*, and of the *Happiness that's there*, and yet are loth to *dye*. Who would think that man in earnest that should say he were willing to go to Heaven, but he would chuse his way thither, he would not go by this path, he would not go through the valley of *Death* thither? Surely, Beloved, the way can never be so *Tedious* as the *end* will be *Pleasant*. And therefore methinks, if the *end* of the Journey shall be so *Contentfull*, the *Journey* should not be so *Displeasing*.

Why? what shall we gain by *dying*?  
Why,

1. You shall go, and go to, and see the God whom you have longed to see.

God is certainly a sight worth dying for: who would grudge to give his *Penny*, that he might be admitted to see so glorious a *shew*; (if you will admit

mit such *mean words* for such *great things*. ) While we are in the *Body* (saith the *Apostle* expressly,) we are *absent from the Lord*, 2 Cor 5. 6. Had not you rather be *with the Lord*, than *from the Lord*? then is *Death* your *gain*. So that this is one of the *gains* you shall have by *Christ*, when you shall dye, you shall then go and see the *Lord*:

2. You shall go to *Christ* your *Treasure*: ( for so we call him. ) Do but think how *Christ* debased himself when he put on his travelling clothes, and come into this world for thy sake; and wilt not thou put off thine to go to him? wilt not thou put off those that he put on? wouldst not thou rather part with flesh and blood and go to *Heaven*, than not go to *Heaven* and keep flesh and blood? If we live where we should live, we now live in *Heaven*, for there is our *Christ*, there is our *Treasure*.

3. You shall go where your heart has bin a long time, (if you be a Christian;) and what wilt do here without thy heart, I pray thee? Every Christian that is so in *deed*, and in *power*, he is one indeed that lives on earth, but has his heart in Heaven. Now, you that know what it is to *love*, know what a death absence is from that which you call your *Heart*. Can you be long from your *Dear Heart*? What! can you be long from your *Hearts*? You say you have sent them to Heaven, and will not you go to them? was the place good enough for your *hearts*, and not for you? 'Tis true, Beloved, a Christian may say, 'Tis good to be here, because he is *in Christ*; but he cannot say, 'Tis best to be here; 'Tis best to be with Christ: as the Apostle, *I long to be dissolved, and to be with Christ*, which is far better, I, best of all. 'Tis a blessed exchange, to go from *Earth to Heaven*, from *Mortality to Immortality*, and from

from *corruption* to *incorruption*. 'Tis true indeed, the body is *sown in some dishonour*, (though I am afraid that is the least of our concerns when we are about to die :) I say, 'tis true, the body is *sown in some dishonour*, but it *will rise in honour*; a far more glorious body then ever your eyes yet saw, or shall see. If you can tell how to think, what a *spiritual body* is, such will yours be, if your souls go to Heaven. This *death*, or dying, to a Saint, is (as one says) like a returning Ship, unloaden of its freight: the soul, that's the Owner; God has the Hulk: that's moated up in the Haven, and is unready, but only to be new built, and fitted for an eternal Voyage. And what hurt is this, to be better built, to have a more glorious body then now we have, would we once learn to be true to our reason, and think it best to change for the best?

Now as for the proof of this *Propo-*  
*sition*.

sition, *That Christ is gain, the gain of life and death*; I shall not insist upon it by it self, having done it all along. I therefore shall draw to a close, by making of some Application.. -

First then, by way of *Information* and -

1. We infer this, *That the life and death of Saints is the best life and death*; it is the most gainful life and death. Beloved, we complain generally, *That Trading is dead*; I would that you would set up on that Trade that I will commend to you, *the Trade of Godliness*; it makes all rich that follow it close. -- *Godliness -- is great gain*, 1 Tim. 6. 6. And this it is, that makes the Saints life the best life, *that it is a godly life, a life of Godliness*. There are a generation of fools in the world, (for so they will one day call themselves :) who suffer themselves to be robbed and cheated of their estate, by the *charmes of this bewitching world*; and when they



they have had the lust of the eye, and the lust of the flesh, and the pride of life, die and are damned. I say, there are such a generation, and they will one day call themselves so :- *We fooles thought their lives madness*: Why now, their death must needs be *bad*: why? because their life was not good. But now, the Saints death, that cannot be *bad*: and why? because their life was good. That's well, is it not, (judge you) that ends well? and what can end better then to end in Heaven, why that's their end: at death, there begins the life of their souls.

2. Is Christ the gain of life and death? Then, sinners, have you any love for your souls? Come in to Christ, come in to Christ. Would you live gainers by life, and die gainers by death? Come in to Christ then. How sad would it be, if another day you should hear Christ saying to you, *Away to Hell*; you would not come to me, that you might have Life: the

the best thing that was to be had, *You would not come to me that you might have life.* This pitiful poor life that thou livest here, thou wouldst redeem it with thy livelihood. *I, skin for skin wouldst thou give for thy life:* and is eternal life worth nothing with thee, not worth coming to Christ? and really, if thou doest not come to him, thou art a very great loser by it; for *there is no other Name under Heaven given amongst men, by which we can be saved; neither is there salvation in any other.* Till there is salvation in another, or God hath another Son whom he calls his *only begotten, or his well-beloved Son,* never dream of going to Heaven without this. Why, *Man,* let me tell thee over and over, *thou wilt lose by living, and lose more by dying, if thou be'st not in Christ:* whatever the Saints get by living or dying, thou wilt lose all that. Canst thou bear going to Hell? think on't: Ask thy soul, sinner,

now

now and then alone, Can I bear with going to Hell? can I bear everlasting burnings? if I can't, why then do I dally with my soul? why do I stay without a Christ, except I have a mind to go to Hell? You will one day wish, O that I had never *lived*! Now you wish many times, O that I might never *die*! O that I might never *die*! Then you will wish, O that I never had *lived*! my life was a *loss* to me, and my death a *Hell*. But

Secondly, by way of *Exhortation*. You that are Christs, be exhorted to these three or four things, and then I have done...

1. Be exhorted to *rejoyce in Christ alone*: not in this or that Man or Thing; *rejoyce in Christ alone*. See how the Apostle urgeth this upon these *Philippians*, in ver. 26. of this chapter. -- *That your rejoycing may be more abundant in Christ Jesus for me, by my coming to you again*. The rejoycing must be in *Christ*,

*Christ, not in Paul; -- That your rejoycing in Christ may be more abundant, says he. So saith the same Apostle again to the same Philippians. Chap. 3. and beginning, -- Our rejoycing is in Christ Jesus, and we have no confidence in the flesh, be it the fairest, tenderest flesh that ever was. Nay, (mark) in that famous place that I instanced in before (1 Cor. 3.) Let no man (says he) glory in man: Why not? why 'tis too narrow, you confine yourselves; for, says he, all things are yours. Will you glory in a little, when you have so much to glory in? Paul is yours: Apollo is yours: Cephas is yours: Life and Death is yours: but still remember, you are Christs, or else these are none of yours. O let Christ be the top, and the All, the All in all to you; all in all Persons, and all in all Things; let him be your all in all.*

2. *Spend and be spent for this Christ; why, you will gain by it; I, though you*

you waste your life unto death, you will gain by it. Truly, Beloved, our Saviour is infinitely before-hand: and the obligations we have to him can never be answered: Why, let it quicken us, however, to do what we can; let's spend and be spent for Christ: let's minde nothing but this, or nothing like to this, *that Christ in all things may be magnified*, be it by life or death; and if Christ may be but magnified, then let us say as the Apostle, *Acts 20. 24. I am bound to Jerusalem, not knowing what shall befall me there, though I expect no good: onely bonds and afflictions abide me; I am sure of that.* Well, what then, *Paul?* will these scare and affright you from going? No, *None of these things move me, neither count I my life dear unto myself, so that I may finish my course.* So that I may but finish my course, I do not care whatsoever befalls me:

G I shall get by it whether I live or die;  
 in for Christ is my gain. I have no-  
 S thing to do in the world, nor am good  
 for nothing else, but to live to Christ;  
 n and die to him; and that I may do  
 a this, none of these things shall  
 i trouble me. And in *Acts 21.* you  
 v may see him in the same minde.  
 There were some Christians that had  
 compassion on Paul when Bonds were  
 prophesied to befall him, and they would  
 have said to him, as Peter to Christ, *Save*  
 thy self, Paul; *Spare thy self.* Nay,  
 says he, in ver. 13. *What mean ye to*  
*weep, and to break mine heart? for I am*  
*ready, not onely to be bound, but also to*  
*dye at Ferusalem for the Name of the*  
*Lōrd Jesus.* This temper of spirit is  
 ugly becoming the Disciples of Christ.

3. *Be not afraid of Death.* Really,  
 sometimes people fall into such an Age,  
 that they are more afraid to live then  
 to dye: Why, be not afraid, neither  
 to live, nor to dye: for, if you live to  
 Christ,

Christ, either *Life* or *Death* is gain. But, seeing 'tis generally *Death* that is most burdensome, (for we can bear the inconveniencies of *Life*;) why, *fear not Death*. Fear it not! Why? why, the *Prince of Peace* hath disarmed the *King of Terrours*. *Death* (you know) is call'd the *King of Terrours*, Job 18. 14. Christ, the *Prince of Peace*, hath disarmed the *King of Terrours*, as you have it, in Heb. 2. 14. *He hath destroyed him* (disarmed him) *that had the power of Death, that is, the Devil*. And, ever since, *He wears the keyes of Death, and of Hell*, Rev. 1. 18. Jesus Christ, he hath taken away the sting of death. They say that *Bees* are pretty things to play withal, when their stings are out. Wny, here is a *Bee* that (as I may say) you may play withal, for the sting is gone. What is the *sting of Death*, but sin? and has not Christ taken away sin? It was the sting that made death to be so terrible. But now, though death

death be an enemy to *Nature*, making an utter breach, yet 'tis a friend to *grace*. I may say of it as *Bernard* does, 'tis a *valley of Achor*; I, that it is indeed a *valley of Achor*; but 'tis a *dore of hope* that gives entrance into a better *Paradise*, than ever this world did, or ever will prove. *Do but weep* ( as the *Martyr* said, ) *and 'tis over*. 'Tis but shooting this *Bridge*, and from a *Prison* to a *Court* immediately. |

4. And lastly. Without repining, and without murmuring, *in patience* possess your souls, however God deales with you; or yours. Will he that you live? be willing to live: Will he that you dye? be willing to dye: Why? they are both a *gain*. Don't think it a *Supererogative* piece of service to stay here to serve your *Christ*, who came from *Heaven* to do you service: If he does not come and take you to himself, he will come himself and live with you, for he has professed, *he will*  
ne.



never leave you, nor forsake you, Heb. 13. 5. No, though you be in the fire, or in the water, he will be with you there. Isa. 43. 2. If so, then, Beloved, ( I say, ) in patience possess your souls; for while you have a burdensome body about you, and are conversant in a troublesome world, yet to live is gain. And when it will be a gain to live no longer, God will give you a *Remove*, you shall *dye*, and that will be a greater gain. God will make use of his Saints here as long as he see's it good; and when they have finished their work, finished their testimony, be it by doing, or by suffering, he will call them home; and O how welcom they will then be! Well then, let us rejoyce in nothing so much as this, *that Christ is magnified*; that *we live to him* while we live; and if we go to die, we will die to him too; for, *Whether we live or die, we are the Lords.*

And

And *I* beseech you (Beloved) the rather to lay it to heart, because God has sent me once more, whom you never thought to have *lived*, or if lived, yet never to have come to speak to you again. O let it never be said, that one came (as it were) back from the *Grave* on this errand, That you would *live* and *die to Christ*; and to tell you the *gain* on't, and yet you would not have a Christ to rule over you. For ought *I* know, this may be the next Errand, to tell God what entertainment *I* had, when *I* rose from the Grave and Preached Christ to you. Surely, when you pray'd for *my life* you did not forget to pray for *your souls*. Why now, what benefit will *my life* do you, or *your life* do yourselves, if it be not to Christ? What advantage can there accrew by our being *without the Pit of Corruption*, but this, that *we may magnifie Christ*? and how can this be done, but by our living

ving or dying to him? And therefore, let's lay this truth up, and let not that die, which (it may be) cost me dearer then you are aware of; Let not that die.

*Consider of what I have said, and the Lord give you understanding in all things.*

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**F I N I S.**

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